curate than were the Sung authors. Hence their movement is generally known as that of the *Han Hsiieh,* or Han Learning. Much energy was spent on philology, in the effort to reconstruct the ancient pronunciation of the characters of the Classics. Ku Yen-wu himself was the author of the book which laid the corner-stone of that science, and other scholars followed in his steps. The members of the school sought for early manuscripts, editions, and quotations, to determine what the original texts of the Classics had been. They studied epigraphy, philology, phonology, and historical geography. They developed a method of historical criticism which is clearly independent of but is surprisingly like that evolved in the Occident in recent times. Yen Jo-chii (1636-1704), for example, shook the scholarly world with a book *(Skang Shu Ku Wen Shu Cheng)* which demonstrated that the so-called "Ancient Text" (or "Ancient Script") of the Classic of History was a late forgery. A few in the Sung, Yuan, and Ming had suspected the spurious nature of this text, but none had gone so thoroughly into the subject as did Yen. Yen devoted a lifetime to the task and his arguments were conclusive—but his work was not published until 1745, nearly a generation after his death, and his findings were not accepted by the great majority of the scholars of the time/ A younger contemporary of Yen, Yao Chi-heng (1647-1715?) declared and attempted to prove that many books attributed to ancient times are unauthentic. Hu Wei (1633-1714) showed that the diagrams which some of the Sung philosophers used to illustrate and reenforce their arguments were not from remote antiquity, as the latter had claimed,

but originated with a Taoist priest in the tenth century. Ts'ui Shu (1740-1816) put in the larger part of his life casting doubt on what were usually believed to be dependable facts and documents—such as the historicity of the Emperors whom Confucius and his schoo[1] held up as models, the traditional authorship of the *Chou Li,* the concluding chapters of the *Lun Yii,* and the Bamboo Books. Many another name might be given of those who contributed to this school. Tai Chen (1724-1777), the outstanding philosopher of the Dynasty, marked the culmination of the intellectual renaissance. He rejected the dualism of the Sung for rationalistic, materialistic monism. Yet to the end of the eighteenth and into the nineteenth century there was much of able scholarship. With